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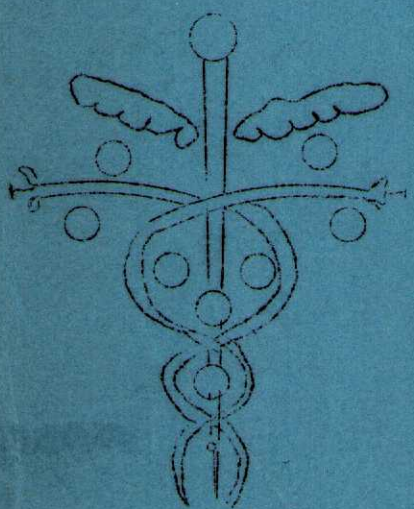
THE FLYING ROLL



"And he said unto me,
What seest thou?
And I answered,
I see a Flying Roll."

(Zech. 5:2)

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MCMXLVI

THE FLYING ROLL ---

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DE LEGE LIBELLUM

(The Master Therion writes of the Law of Love)

The Universal Will is of the nature of Love.

Now Love is the enkindling in ecstasy of Two that will to become One. It is thus an Universal formula of High Magic. For see how all things, being in sorrow caused by dividuality, must of necessity will Oneness as their medicine.

Here also is Nature monitor to them that seek Wisdom at her breast: for in the uniting of elements of opposite polarities is there a glory of heat, of light, and of electricity. Thus also in mankind do we behold the spiritual fruit of poetry and genius, arising from the seed of what is but an animal gesture . . . And it is to be noted strongly that the most violent and divine passions are those between people of utterly unharmonious natures.

But now I would have you to know that in the mind are no such limitations in respect of species as prevent a man falling in love with an inanimate object or an idea. For to him that is anywise advanced upon the Way of meditation it appears that all objects save the One Object are distasteful. So therefore all objects must be grasped by the mind, and heated in the sevenfold furnace of love, until with explosion of ecstasy they unite, and disappear, for they, being imperfect, are destroyed utterly in the creation of the Perfection of Union, even as persons of the Lover and the Beloved are fused into the spiritual gold of Love, which knoweth no person but comprehendeth all.

Yet since each star is but one star, and the coming together of any two is but one partial rapture, so must the aspirant to our holy Science and Art increase constantly by this method of assimilating ideas, that in the end, become capable of apprehending the Universe in one thought, he may leap forth upon It with the massed violence of his Self, and destroying both these, become that Unity whose name is No Thing. Seek ye therefore constantly to unite yourselves in rapture with each and every thing that is, and that by utmost passion and lust of union. To this end take chiefly all such things as are naturally repulsive. For what is pleasant is assimilated easily and without ecstasy; it is in the transfiguration of the loathsome and abhorred into the Beloved, that the Self is shaken to the root in Love.

Thus in human love also we see that mediocrities among men mate with null women: but History teacheth us that the supreme masters of the world seek ever the vilest and most horrible creatures for their concubines, overstepping even the limiting laws of sex and species in their necessity to transcend normality. It is not enough in such natures to excite lust or passion: the imagination itself must be inflamed by every means.

For us, then, emancipated from all base law, what shall we do to satisfy our will to unity? No less a mistress than the Universe: no lupanar more cramped than infinite space: no night of rape that is not coeval with Eternity!

Consider that as Love is mighty to bring forth all ecstasy, so absence of Love is the greatest craving. Whoso is balked in Love suffereth indeed, but he that hath not actively that passion in his heart is weary with the ache of craving. And this state is called mystically,"Dryness". For this there is, I believe, no cure but patient persistence in a rule of life.

But this Dryness hath its virtue, in that thereby the soul is purged of those things that impede the Will; for when the drouth is altogether perfect, then is it certain that by no means can the soul be satisfied, save by the accomplishment of the Great Work. And this is in strong souls a stimulus to the Will. It is the Furnace of Thirst that burneth up all dross within us.

But to each act of Will is a particular Dryness corresponding: and as Love increaseth within you, so doth the torment of His absence. Be this also unto you for a consolation in the ordeal! Moreover, the more fierce the plague of impotence, the more swiftly and suddenly is it wont to abate.

Here is the method of Love in Meditation. Let the Aspirant first practise and then discipline himself in the Art of fixing the attention upon anything whatsoever at will, without permitting the least imaginable distraction. Let him also practise the Art of Analysis of Ideas, and that of refusing to allow the mind its natural reaction to them, thus fixing himself in Simplicity and Indifference. These things being achieved in their ripe season, be it known to you that all ideas will have become equal to your apprehension, since each is simple and each indifferent: any one of them remaining in the mind at Will without striving or stirring, or tending to pass on to any other. But each idea will possess one special quality common to all: this, that no one of them is Self, inasmuch as it is perceived by the Self as Something Opposite.

When this is thorough and profound in the impact of its realization, then is the moment for the aspirant to direct his Will to Love upon it, so that his whole consciousness findeth focus upon that One Idea. At the first it may be fixed and dead, or lightly held. This then may pass into Dryness or into repulsion. Then at last by pure persistence in that Act of Will to love, shall Love himself arise as a bird, as a flame,as a song, and the whole soul shall wing a fiery path of music into the Ultimate Heaven of Possession.

Now in this method there are many roads and ways, some simple and direct, some hidden and mysterious, even as it is with human love whereof no man hath made so much as the first sketches for a map: for Love is Infinite in diversity even as the Stars. For this cause do I leave Love himself master in the heart of every one of you, for he shall teach you rightly if you but serve him with diligence and devotion even to abandonment.

Nor shall you take umbrage or surprise at the strange pranks that he

shall play: for He is a wayward boy and wanton, wise in the Wiles of Aphrodite Our Lady His Sweet Mother: and all His jests and cruelties are spices in a confection cunning as no art may match.

Rejoice therefore in all His play, not remitting in any wise your own ardour, but glowing with the sting of His whips, and making Laughter itself a sacrament adjuvant to Love, even as in the wine of Rheims is sparkle and bite, like as they were ministers to the High Priest of Its intoxication.

It is likewise fit that I write to you of the importance of Purity in Love. Now this matter concerneth not in any wise the object or method of the practise: the one thing essential is that no alien element should intrude. And this is of most particular pertinence to the aspirant in that primary and mundane aspect of his work wherein he establisheth himself in the method through his natural affections.

For know, that all things are masks or symbols of the One Truth, and Nature serveth alway to point out the higher perfection under the veil of lower perfection. So then all the Art and Craft of human love shall serve you as an hieroglyphic: for it is written that That which is above is like that which is below: and that which is below is like that which is above.

Therefore it doth behoove you to take heed lest in any manner you fail in this business of purity. For though each act is to be complete on its own plane, and no influence of any other plane is to be brought in for interference or admixture, yet each act in itself should be so complete and perfect that it is a mirror of the perfection of every other plane, and thereby becometh partaker of the pure Light of the Highest. Also, since all acts are to be acts of Will in Freedom on every plane, all planes are in reality but one; and thus the lowest expression of any function of that Will is to be at the same time an expression of the highest Will,or only true Will, which is that already implied in the acceptance of the Law.

Be it also understood of you that it is not necessary or right to shut off natural activity of any kind, as certain false folk, eunuchs of the spirit, most foully teach, to the destruction of many. For in every thing soever inhereth its own perfection proper to it, and to neglect the full operation and function of any one part bringeth distortion and degeneration to the whole. Act therefore in all ways, but transforming the effect of all these ways to the One Way of the Will. And this is possible, because all ways are in Truth One Way, the Universe being itself One and One only, and its appearance as multiplicity that cardinal illusion which it is the very object of Love to dissipate.

In the achievement of Love are two principles, that of mastering and that of yielding. But the nature of these is hard to explain, for they are subtle, and are best taught by Love Himself in the course of

the Operations. But it is to be said generally that the choice of one formula or the other is automatic, being the work of that inmost Will which is alive within you. Seek not then to determine consciously this decision, for herein true instinct is not liable to err.

But now I end without further words: for in our Holy Books are written many details of the actual practises of Love. And those are best and truest which are most subtly written in symbol and image, especially in Tragedy and Comedy, for the whole nature of things is in this kind, Life itself being but the fruit of the flower of Love. It is then of Life that I must needs now write to you, seeing that by every act of Will in Love you are creating it, a quintessence more mysterious and joyous than you deem, for this which men call life is but a shadow of that true life, your birthright, and the gift of the Law of Thelema.

(It has been requested by certain of our readers, that we reprint from time to time some of the more important of the curiosa of occultism. The foregoing selection was brought to our attention by Fr. H. G. Y., while the volume containing it has been generously donated to the uses of Flying Roll by Fr. H.B.M. It may in a sense be true, as Fr. Y. has suggested, that this document of Lex Amoris is dangerous; but he also adds, and we concur, that there is wisdom and power herein for adult minds, so that it may be offered helpfully to friends of the F.R.

(We further acknowledge gratefully the gift to us, for purposes of F.R. and R.R., of the Clavicula Salomonis or Key of Solomon the King, in the translation of S.Liddell MacGregor Mathers. The donor is the poet, and well known author of Flowering Dusk, Ella Young, presently of Oceano, in California.

(Friends of F.R. who have access to rare and valuable works of Occult literature, and find in them articles of suitable length and nature, could forward our common interests by submitting them. Before going to the labor of making transcripts or abstracts, it is best to write to the editor of this magazine and describe the material.)

An Astral Projection Dream Case.

(Related by Oliver Fox)

In a preliminary unremembered dream I got the knowledge that I was dreaming (dreaming true). I decided that I would experiment and was immediately swept away by some astral current.

I was perfectly conscious of my condition and that my physical body was in bed at Worple Road, Wimbledon. My body was not pulling me and there were no more currents. I then decided that I would try to reach a certain ruined temple in Tibet, of which my Master, Azelda, had spoken. With this end, I concentrated all my will in one big effort, expecting to rush off in some horizontal direction.

The result was absolutely unexpected. The ground collapsed beneath my feet and I was falling, with seemingly tremendous velocity, down a dark narrow tunnel or shaft. This downward descent continued until I lost my time-sense and it seemed that I might have been falling for hours. Something in me was getting frightened, but I managed to keep calm by telling myself that I was really in bed at Wimbledon and that my Master would protect me. At last I came gently to rest. Blackness and silence; then, as one awaking from a heavy sleep, I became progressively aware of my surroundings.

My eyes seemed hopelessly out of focus: I could see only a blur of bright colors -- red and yellow predominating. I was naked and bound to an X-shaped framework in a vertical position. Something was trickling down my bare flesh. It was blood from many wounds. I was burning and smarting all over. I could not see, because my sight had been almost destroyed by red-hot irons. Now the colors were moving. They might be the robes of men and women. Every second the pain became more acute, as though an anesthetic were wearing off. My body seemed to be a mass of wounds and burns and hoplelessly mutilated. It was very difficult now not to panic, despite my affirmations that my physical body was in bed at Wimbledon, and I wondered if I might be dying.

Then I heard a man's voice speaking close tomy ear—calm, but with a horrible insistence: "Say thou art Theseus!"

I seemed nearly past speech, but with a great effort I replied: "I am not Theseus. I am Oliver Fox, the servant of Azelda!"

My words produced an effect like the explosion of a bomb. The world seemed to collapse about me; a chaos of blinding light, terrific sounds, and a whirling tempest. My return was instantaneous, and the trance was broken. I found myself trembling, and my heart beating violently. It was very nice to see my wife sleeping peacefully beside me. As it was still dark, this experience must have occurred in the early hours of the morning. I tried to think just who Theseus was, but mixed him up with "Thaddeus of Warsaw." I had the idea in my mind that I might have contacted the Akashic Records and stumbled, as it were, upon the last episode in the life of one of the predecessors in

my group -- or, in Theosophical language, upon a past incarnation of myself. And if that were so, I hoped most sincerely that there wasnot another death like that still ahead of me. But very soon I fell asleep again and slept dreamlessly for the rest of the night.

Note: I was a bit shaky inwardly for all the next day, but there were no bad after-effects. The fact that Theseus, slayer of the Minotaur, was one of the greatest heroes of Mythology seems to point to colossal vanity on the part of my subconscious self, and I must admit that this experience would be more convincing if the name had been an ordinary one.

There is, however, the possibility that this great name may have become fairly common at some period -- even now unfortunate babies get christened Hercules! - - and it might conceivably have been the actual name of some forerunner of mine who got into a political bother and was being forced to confess his identity.

It may seem strange that I could fall asleep again almost at once after a bad scare, but sometimes an overwhelming weariness will follow the return to the body. This experience had all the "feel" of a true Pineal Door projection; and I think it is just possible that on this one occasion, despite the loss of my power, I may have passed through the "Door" while my physical self was unconscious. Presumably the memory of the preliminary Dream of Knowledge became wiped out in the tempestuous return.

(From Astral Projection, by Oliver Fox, Rider & Co.,London. The case is dated June 11, 1928, Worple Road, W.Wimbledon, England. Supplied for Flying Roll by Vincent Gaddis.)

* * * *

There are sacraments of evil as well as of good about us, and we live and move, to my belief, in an unknown world, a place where there are caves and shadows and dwellers in twilight. It is possible that man may sometimes return on the track of evolution, and it is my belief that an awful lore is not yet dead.

----- Arthur Machen

The Problem of Delayed Action in Dream Control and Telekinesis

by

Max Freedom Long, F.H.F.

With reference to article "Dream Control and Telekinesis", by Vincent Gaddis, in Flying Roll, Gamma I, September 1946:

The question was raised: When one is out of the body during dreams, and has, in this dream condition, (1) started a metronome pendulum swinging, (2) or has knocked on an oil drum with a wrench, or on the bedroom door with his knuckles, WHY DOES ONE AWAKEN, NOTE A MOMENTARY TIME LAPSE, then HEAR THE SOUNDS IN ACTUALITY? The sounds were first heard in the dream state, then were repeated after awakening. Why is there a time lapse and a duplication?

The suggestion was made that the raps were caused by a projection or exteriorization of "motivity", quite apart from a possible projection of the "astral or psychic body".

Comment: As the pendulum of the metronome was seen to start swinging after awakening, we can take it for granted that the sounds of the raps were genuine and not a sensory illusion ..... "Motoricity" as a thing in itself implies some valid force, which can leave the body, and which is under control of some part of our consciousness. As the vital forces of the body are known to be electrical in nature, it is logical to look for some conductor of the vital electrical force. This calls to mind the "astral cord", which according to the Huna theories of the Polynesians, is the ideal conductor of vital force (as well as being made of an aka or invisible substance which is ideal for storing the force). The subconscious seems, according to the article and certainly according to Huna, to be part of consciousness directly responsible for putting the vital force into action to get physical action.

A kahuna might explain the phenomena in question in this way: During such sleep as has been described, in which the waking and dreaming consciousness are both retained, the astral (aka) body of the subconscious and that of the conscious (two separate units of consciousness) leave the body together, and the conscious unit does not lose itself and its identity in the dream scenes of the subconscious unit. A degree of control of the subconscious is retained by the conscious to direct the subconscious. The order is given to the subconscious to dream that it has knocked or started the pendulum of the metronome swinging. In response to this order the actual pendulum, oil drum, wrench, or door are touched by the projected astral (aka) of the subconscious. The effort to cause motion or sound is made in the dream condition, but is not physcially effective, although in the dream the pendulum starts and sounds are

produced. In this peculiar state of divided or dual consciousness, the return to the waking state is sudden, and as the subconscious self is the one which uses the force (through a projected cord or small mass of aka substance), and, furthermore, as the conscious self has retained its control of the subconscious even in the dream state, it is possible that the subconscious, at the moment of re-entering the physical body, may draw vital force from it and cause the physical actions or sounds by utilizing the force through the mechanism of the contacting aka cord. The time lapse might possibly be caused by the fact that the actual physical action was produced as just described, while the subconscious self was still in process of drawing in the astral cord projection and accomplishing the full state of awakening.

Another possibility is that a small but sufficient part of the astral of the dreamer might have been caught outside the body (charged with vital force, and intent on obeying the order to act on physical substances already touched). This action would discharge or use up the vital force in the astral substance when sound or movement was caused. The astral substance might then, and not until then, be drawn back into the body.

This latter possibility seems to be encouraged by phenomena observed in the demonstrations of Baron Eugene Ferson (observed by the writer). Ferson placed his hands on one of the chairs standing in a row of twelve. He willed that his magnetism or vital force be transferred to the chair and remain there until a sensitive individual walked past it, at which time it was to show its presence in the chair by attracting the sensitive by a bodily pull. The sensitive walked down the row of chairs, and when she reached the one which had been magnetized (while she was out of the room) she was pulled into the chair with some violence. It is to be noted that the chair, which was only a light one, was not pulled upward toward the body of the sensitive. This indicates that the force was stored in the chair, BUT NOT ALONE. It had stored with it something which could act as CONSCIOUSNESS and could use discrimination in causing the force to act in a certain exact way. One may suppose that, with the magnetic force, Ferson also injected a certain amount of his own astral body substance, retaining connection with it, perhaps, through an invisible thread or cord of the same substance. He was not conscious of directing the pull exerted on the girl as she came near the chair and was jerked down to it. However, his subconscious self may well have been exercising remote control through the aka cord. A further, and most intriguing possibility is that there remained a part of consciousness in the aka substance left in the chair, and that this small bit of consciousness carried out the order to act at the proper time and in a certain way, using the vital force left in its tenuous substance as in storage.

In daily physical actions we are able to exert only as much vital force as our muscles will allow. In using the force through the mech-

anism of the projected aka or astral body belonging to the subconscious self, as in the case of a person after death, (ghost or poltergeist) there is nothing to prevent the utilization of all available stored vital force INSTANTLY, through the astral body or its substance. This instant expenditure of stored vital force may have been responsible for the lifting of a grand piano with two men seated on it, as recorded in a record of spiritualistic sittings with President Lincoln, or in the violent shakings given the three story house in which D.D. Home was holding seances. Poltergeist activities often exhibit a great use of sudden force in breaking things, lifting people, tearing away stair-rails (see The Ashtabula Poltergeist record on page 292 of Dr. Nandor Fodor's Encyclopedia of Psychic Science, and many other similar cases).

"Motivity", thus would be something formed of a combination of externalized force of a vital nature, conveyed or stored in some "astral" substance, and directed by some accompanying form of consciousness. If the mental control over the tumbling dice, as demonstrated by Dr.Rhine's experiments, is to be looked at in this light, it might show that force-aka-and-subconsciousness (as a projected unit) could be transferred to the dice by an effort of will, and then left to follow orders in causing the desired number of pips to show after the dice had been cast - in itself a fine example of the DELAYED ACTION, as seen in the dream action making itself heard or seen after awakening.

Basically, the "force" seen to be at work in this class of phenomena, is not acting as electrical charges do in neutralizing themselves in the usual way. There is undeniable evidence of a consciousness directing the force to cause it to do specified work in exhausting itself. If we admit the presence of the unit of directing consciousness, we have our choice of two suppositions: (1) That force can store and convey consciousness and respond to it, leaving the consciousness in a vanished condition as itself is left when spent in work. (2) That there is some aka cord or rod or projection or even isolated bit, which houses the force and the consciousness directing the action. (This seems the best guess of the two.)

Mr Gaddis is to be congratulated on setting before Illuminists such an intriguing problem, and upon the excellent approach to its answers.

In a similar corner of the field of psychic phenomena lies the more spectacular time lapse to be seen in cases in which hours, days, months or even years elapse between the "seeing" of a future event and its actual occurrence. In this very similar problem we have something of the same elements. There is the dream-like quality of the vision of the future event, (often as not an actual vision appearing as a dream). There is also a later physical reality when the event transpires in substances and in fact. Undoubtedly there is an expenditure of force or of several forces when the event enters the physical state of actuality. As to the directing consciousness behind the working out of

See J. W. Dunne's An Experiment in Time, "Serial Universe" etc. for many examples

the event, we can suppose that both the conscious and subconscious human selves of the persons implicated in the event are at work, but we MUST ALSO LOOK FOR A SUPERIOR FORM OF CONSCIOUSNESS which can show the future to us BEFORE IT IS HERE, AND WHICH CAN USE SOME FORCE AND SOME INTELLIGENT-CONSCIOUS DIRECTIVE TO CAUSE THE FUTURE TO EVENTUALIZE IN THE PRESENT.

In considering one problem we are inevitably confronted with others. All such problems must be measured within terms of one general theory, such as that of Huna, or that of Theosophy and similar systems. If the general theory we accept will not apply equally well to telepathy, poltergeists, prevision, and full materialization, or to transportation, apporting, temperature control, crystal-gazing and the ordinary phenomena of everyday human consciousness, the general theory is still imperfect and incomplete. As Illuminists we are standing precariously on the very fringe of psychical exploration, leading the way into the unknown, and being forced to weigh our theories, or beliefs, and our biased conclusions with great care and ever-present suspicion. Psychology must become, in our hands, the science of consciousness for the living, the abnormal and the dead. Each theory presented to answer in broad terms the problems found in these three fields of the Greater Psychology, must stand whatever acid test is indicated in an application to the problems of all three fields.

The trouble with the past efforts to explain Psychic Phenomena has largely come through the advocating of a faulty explanation which would seem to apply to one part of the phenomena, but not at all to others. For instance, take the explanation that all supposed messages from the dead are the result of telepathic projections from the living, or mind reading, or imagination, etc. This is an explanation which in no way explains prevision, apporting, materialization and the like. It is all or nothing for us now. And, after a fruitless century of effort to produce one general theory to cover the general field, we have at last begun, thanks to the ancient Polynesians and their lore, to make progress.

\- - - - - - - - - - - MFL

This brilliant piece of constructive thinking deserves the closest attention by students of the problems involved. The theory advanced has the merit of general applicability to a great number of similar phenomena. We call attention, moreover, to the unique presentation of philosophic implications, latent in the phenomena and in theory of their nature, in the last three paragraphs of the article, and especially in the italicised words beginning: "We must also look. . ." Let us never forget, that the accumulation of verified phenomena, of a psychic or psychobiological order, is enormous - as is also true of strange events in Nature, of a Fortean sort, and that while anyone can observe such happenings, perhaps one person in thousands is capable of the impartial and rigid scrutiny required by the methods of science. Yet when such scrutiny is made, the task is only beginning. A fact is important in so far as it is significant. The fact of telepathy, when accepted by everyone, will still leave man hardly richer in his thinking than before: but its implications, once grasped, may involve (say) the whole teaching of spiritism. Now, Science

 (continued on page 17

MASS HALLUCINATIONS vs.

MASS HYPNOTISM

by Vincent H. Gaddis

Several years ago along a roadside in India, William Beebe, famed biologist, with two companions, witnessed the Indian rope trick. A boy climbed a rope thrown into the air and vanished. One of Beebe's companions took photographs, while the other timed the boy's ascent with a stop-watch. The account was given to the late novelist, Arthur Twain, by the scientist, who says: "Doctor Beebe reports that apparently none of the natives along the road noticed what was going on, and that the exposed plate of the camera when subsequently developed showed neither rope nor boy." Details of the story will be found in Scribner's Magazine, August, 1936.

We are not concerned at this time with proving or disproving the reality of the Indian Rope Trick. There have been many reliable observers, including Gretchen Green, of "seeing eye" fame; the Prince Ali Mirza of Mourishdabad; William Athey, of London; and Tharagan Matthew. Moreover, this matter of cameras that refuse to record what the observers see has been reported many times, with bitter debates following. We pause to point out that M. Paul Dare, in his Indian Underworld, tells of his inability to take photographs of an image of the goddess Gayatri at the Temple of Old Mahableshwar after a Brahmin Priest said he would fail. Developed in his own dark room , the film showed the wall behind the idol clearly, but the negative was blank where the idol should have been.

Regarding the rope trick, one positive observation is worth a thousand failures to see it. The fact that reward money for a performance of this illusion has not been claimed only means that very few Indians can perform it, that it requires special conditions for its success that occur infrequently, and that for reasons of their own they refuse to do it for a trained, critical audience.

But we are concerned about the explanation -- mass hypnotism. Our western psychologists, who have studied hypnotism less than fifty years deny that mass hypnotism can be performed by the Indians, who have known about hypnotism for two thousand years, therefore the rope trick is a myth and has never been actually performed. On the other hand, let several hundred persons along the Straits of Dover in England see a vision of Christ on the Cross in the sky, and thepsychologists hurry forward with their announcement of "mass hallucination."

Students of the mysteries, you can't win! If one person observes a strange occurrence that the orthodoxy can't classify into their stuffy pigeon-holes, then its an hallucination. If a hundred persons withness the occurrence, then its mass hallucination.

As a convenient rag for our puritanical wise men to toss over a

naked fact that they cannot bear to look upon, mass hallucination is very popular. But its been used so often that it's soiled and full of holes. Some of us in the front row who can see the bare flesh underneath are watching each succeeding performance with mounting interest.

Our mental medicine men fail to follow through with their argument. If a hundred persons can be thus deceived, so can a million. A shadow of doubt is thrown over all history, and all things existing in the world today. Remember that the psychologists admit that the hallucination was induced -- one individual transferred it to others by suggestion -- so it all ends up as fashions in belief. It was fashionable for inhabitants along the Dover Straits to believe that a vision existed in the sky so they observed it; it is fashionable for the psychologists to believe that all these witnesses observed was a curious cloud and a product of their imagination. One belief was induced by words and pointing fingers; the other by textbooks and hidebound dogma. We fear that we have been given a label in lieu of an explanation.

We know that a hypnotist can induce a hallucination in a subject. We know that a hypnotist can place a group of subjects into a hypnotic state. Hypnotism is a late study in the youngest of sciences -- psychology. At this early stage of our knowledge we cannot dogmatically deny the possibility that by a method unknown to us a few Indian performers may be able to induce, at times, a group hallucination. The problem is the method, and the writer believes he may have the answer. The gap between mass hallucinations and mass hypnotism is covered by the very cause of most hallucinations -- a cause that is seldom recognized.

Hallucinations, according to the orthodox, are induced by suggestions transmitted by the five senses. They are all placed in the same category with visions produced by alcohol and drugs. They are false appearances without a basis in reality. In this common conception lies the error. Actually many, if not most, hallucinations are induced by telepathic impressions. And they are mental projections that occur when we are in a hypnagogic (half-asleep -- half-awake) state.

A friend of mine was sweeping the snow off his sidewalk late one afternoon. Doing his work mechanically, his thoughts drifted idly from topic to topic until he entered this hypnagogic state. Out of the corner of his mind, so to speak, he noticed his next door neighbour leave a car which had just pulled up before his house, and with a wave to him, walk up to his porch and enter his home. The car drove on. When my friend reached the walk leading up to his neighbour's porch, he suddenly fully awakened to an alert mental consciousness, and noticed to his astonishment that there were no footprints in the snow on the walk. As he stood there, the car pulled up, the neighbour emerged, and with a wave, exactly as foreseen, he walked up to his porch.

Again, the writer was one day absorbed in a book he was reading. I

distinctly heard my brother enter the house and walk up the stairs to his room. After a few minutes I laid the book aside and went up to see him. But I was still alone in the house. A few minutes later he actually arrived. These experiences are so common that we hardly notice them. They occur constantly. And in both these experiences, one visual and the other auditory, both occurring when alert consciousness had given way to a concentration that is characteristic of the hypnagogic state, there is the indication that they were induced by the action soon to occur -- in other words, a telepathic impression.

But a study of the hundreds of cases in the famous book PHANTASMS OF THE LIVING reveals more striking evidence of the telepathic origin of most hallucinations. Moreover, when all the subjects are in the hypnagogic state, there occurs mass hallucination. But an individual whose consciousness is fully awakened and alert will not be subject to the vision or sound, which, of course, lasts but a few seconds. As the consciousness awakens the hallucination vanishes. Moreover, an actual disembodied entity may manifest through an hallucination -- that is, the entity is only visible to a subject in the hypnagogic state. This explains why one person may hear a psychic noise, and his two companions hear nothing.

An hallucination exhibits dream qualities -- incongruities of space and time. For example, in one of Myer's cases the subject was able to read the hatband of the phantasm who was standing a city block away. Only after the hallucination vanished, did the impossibility of this occur to the subject. These incongruities are common in normal dreams. But during the time of the hallucination these impossibilities seem perfectly rational. Again, the entire background of the vision is likewise hallucinated. A phantasm may be observed to open a door, enter a room, then vanish. Actually the door is locked and was never opened. During the time of the vision, a dream duplicate of the wall and the door came into existence and occupied the position of the actual wall and door. In other words, during an hallucination, the entire field of vision is a projected duplicate of reality.

To sum up: Hallucinations appear to be largely induced by telepathic impressions; they can only occur when the subject is in a hypnagogic state, and this state is common in daily life -- occurring whenever the mind is concentrated on a task or one is engaged in mechanical work with the mental faculties relaxed; the vision has the qualities of dreams and the field of vision is a dream duplicate of reality;finally, there is massive evidence that psychic entities manifest by these same laws. Pick up any book containing accounts of subjects observing phantasms or entities, and you will be astonished to find that just previous to the appearance, the subjects were reading, writing, or doing some form of mechanical work. Then, as their consciousness sharpened into full alertness, the appearance vanished.

Space requirements prohibit a development of these thoughts, but

the writer has given much thought to this problem, and a full discussion would fill a book. Nevertheless, I believe that these observations as given should be understood by all students of psychic problems, and that they are basic, fundamental, and explain much that is puzzling. Hallucinations are not mere dreamy fancies; they are important because they are induced by a sixth sense and open an avenue to a reality that lies just beyond our ken.

If hallucinations are induced by telepathy, then it is conceivable that an Indian performer could become en rapport with his spectators after getting them to drift into a hypnagogic state. To a certain extent, then, mass hypnotism by means of telepathic suggestion, would be possible. The rope trick does not stand alone; I have collected many Oriental feats witnessed by responsible travellers that can only be explained in this manner. Oddly enough, however, the occurrences that our psychologists term mass hallucination likely have a basis in reality since it is unlikely that several hundred witnesses would all be in this state, and only in this state would they be subject to the telepathic impressions of other witnesses. I believe that an hallucination can be deliberately induced, but I also think that there was something in the sky over the Dover Straits.

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We earnestly invite critical and constructive comment. "Hallucination" is an omnibus word: properly "A non-veridical or delusive perception when no object is in fact present -- or, the failure to perceive an object which is present (= negative H.)" (Runes Philos.Dict.). But what is the true meaning of veridical, perception, and present? What is the border-line between "hallucination" and a "lowering of the threshold", and/or extended sensory perception? . . . It is certain that the hypnagogic state (semi-sleep) is frequent tho usually undetected, and may be accompanied by phenomena of the ESP order; what is perceived is an existent of some order but usually cannot be photographed. On the other hand, there are thousands of photographs of thought-forms and/or spirit forms, invisible to normal perception. The camera, therefore, is not a test of "reality", if that word means, as it should, the existential; and its field of sensitiveness may be either greater or less than that of ocular perception. Nor can we consider the plate or film as insulated, for the photography of thought-forms proves that it may be affected by the operator - i.e., by mental or psychic means, where light is rigidly excluded . . . All the considerations urged by Mr Gaddis seem to us worthy of the closest attention.

-- M.L.

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THE PROCREATIONAL SIDE OF SEX

by F.G.H.

The laws of the procreational side of sex are of such importance that any group or nation, in possession of the laws, can transform itself within a few generations into what would today be considered supermen and women. These laws control not only the sex of the offspring, but also the main characteristics, quality and talents. Knowledge of these laws makes it possible for the parents to select their offspring at will.

About forty years ago I stumbled onto the first clue to these laws in Eastern Europe, where a remnant of an obscure race employed certain practices to determine the sex of their animals. Further research gave me the rest. Tests amongst humans extending over 25 years in several hundred cases confirmed the validity of these laws.

1) During the act a complicated network of vibrations is set up by the parents, which from the available material ready for incarnation, selects the person whose pattern matches that set up by the parents.

2) Sex is determined by the emotional potential of the parents. If that of the mother is the stronger, a male child will result. If the father is more powerful, a female child will be conceived.

3) The mental pattern of the child is determined by the mental pattern admired and wanted by the determinant parent, within the mental scope and equipment of both parents.

4) The moral pattern is determined by the purity of the love of both parents, again the determining parent having the greatest influence.

5) The physical pattern is the result of the amount of physical energy and health in both parents.

Of all the factors involved, Love is the most important factor. It is love which weaves the net thru which the incarnating soul has to pass. It is the force of love which selects the sperm most akin to it qualitatively and guides it to the ovum, excluding all others. If the quality of love is high and unselfish, so will be the child that is called. If the love is backed by a clarity of intelligence and purpose, so the child will be intelligent and of high purpose. But, if the love is egoism and egotism, the child called in will also be selfish and hard. If the love is brutish self-gratification, the soul called in will be of low grade of evolution, selfish, brutish, and swinish... Again, the father bears the greatest responsibility for the quality of their daughters, and the mother of their sons. It is only in the case of the lowest selfishness and depravity that this law is reversed.

Children should be the result of holy-days, when both parents are at their best and concert pitch in every way. The best time for conception, which should never be accidental, is during the first few days after the menstrual period. The best means for controlling conception is a warm douche right after the act, a douche of weak solution of permanganate of potash. (Reddish, not purple, in color). This makes the vagina slightly acid for a short time and freezes the sperm thru curdling of the spermatoid fluid.

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We have not obtained the exact reference, but we are told that in Oahaspe there is an account of certain orgies of materialized spirits with earth-folk. We do recall, however, that "many of the spirits (drujas) came in sar'gis in the families of the Egyptians, eating and drinking with them corporeally; and yea, even doing things whereof no man may speak" (*) Round Robin friend B.F.G. reminds us that in "The Great Unknown",**by T.K. we find the passage "There is a law in Nature which impells every entity to seek vibratory correspondence with another like entity of opposite polarity." That doctrine is familar, but TK couples it with the assertion that in the next life we possess the same oragns, nerves, desires, abilities and propensities that we possessed when inhabiting a dense body. - From friend A.H. comes a report, in the last few days, of continuance of sex relations between a soldier killed in the first world war, and the young woman he loved, and loves, on this plane. We have also referred heretofore, in our usual hush-hush manner, to gossip of similar doings thru the operations of materialization seances, and in more extended way to the problem of so-called congressus subtilis. We leave out of this, for the moment, all reference to the immense lore or incubi and succubi, where no one can distinguish fact from fiction, imagination, superstition, dream and auto-erotic suggestion generally. But we are definitely interested in the collation of modern cases where there seems to be a factual substratum of experience not explainable by a glib pseudo-psychology.

There are a good many people who are scandalized by the mere mention of this subject. Some of them are wholly sincere; others would not be offended at the most shocking case histories in reference works on medicine and psychology, and get genuine entertainment out of Joyce's Ulysses (e.g.),(tho that is true dirtiness&belongs to this plane only). The attitude of FR is that such facts as this article deals with, are facts should be recognized by sincere occult students, as all FR readers are supposed to be. FR does not reach the general public, if it did,probably our present topic would not be mentioned in it.

At first glance the scattered facts referred to in the first paragraph above may not seem to integrate. The Egyptian orgies involved drujas who obsessed the here-living, and so operated in normal human bodies. The other passage, not yet located by us, may refer to spirits in materialized bodies, which is a different matter. TK is talking about sex life on the astral, and not saying anything new about it. The A.H. report, and the seance room gossip probably involve materialization. Congressus subtilis may do likewise, or may be an astral encounter during sleep or trance. But the picture rounds out pretty well on reflection, and in proportion to one's background in occult studies.

What we have, obviously, is all the persistence of sex desires and satisfactions on at least the lower astral levels. But there's no reason at all to suppose that it exists only in the astral hells or among degraded beings. It only completes the certainly truthful picture of the

(*) Oahspe: Book of Wars LI - 13 ** J.E. Richardson

normal humanlife of the spirit planes (leaving the higher stages of development out of the question). b) We know that ties of love and hate persist between Here and There - how can those of sex desire be excluded? c) We know experimentally that the materialization of 'solid' forms, human bodies, is possible. d) We have reason to believe that powerful mutual desire, plus perhaps some peculiarities of psychic make-up, can furnish the conditions for materialization. e) We have no reasons at all (unles prejudice and ignorance be reckoned as such) for putting specific limits on the possibilities involved in these facts.

Nearly all close observers of contemporary spiritism (we believe) are convinced that the Veil grows very thin, that manifestations increase in frequency, and especially in clarity, duration, and evidential value. The spiritualist press reports constantly on materialization phenomena of the most extraordinary type, and in meticulous detail. If a half or a third of these accounts are substantially correct, unless there is an unbelievable conspiracy in organized lying, and if human testimony is worth ten cents on a dollar - there is going to be a most notable upsetting and and down-throwing of scienti-religio-conservatism - and not long delayed, either. The only possible path into, through and out of this situation is knowledge, and more knowledge, world without end. The human race, or that minority part of it which is capable of thinking, is going to have to learn, discard, adjust, reintegrate mentally. Logical argument, of course, is quite useless; but the incessant impact of facts, even unpleasant ones, is effective in the end. In the meanwhile, in the dawnlight of this new age, the only person with any real comprehension of events will be the scientific occultist, or occult scientist, who is a philosopher and true-religionist into the bargain. We need a single term for him, and will call him the Illuminist. He stands for an honest and intelligent ecclectism, and of course is an ideal; only the greatest Adepts could measure up to it. But it is a type and ideal mentality we can strive for - and the only one which carries eternal profit.

To this ideal and the minds which pursue it, nihil humanum alienum est. Under this principle we explore even the dubious problems here discussed, and bespeak the help of our Illuminist fratres, and sorores too, to make the work truly profitable.

-- M.L.

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Continued from page 10) Dept. of Replies

is content to verify facts and to integrate them, by means of concepts, laws - which = uniform modes of operation of a principle. Practical application to human affairs may follow, or may not. But the physical scientist who is true to his metier will not make philosophical, religious, or ethical deductions. Yet, we submit, it is with such deductions that true value, true importance begins. Land must be harrowed, grain sowed and harvested, but it is the making of it into bread which is all-important. The physical sciences, magnificent in their achievements, yet give us nothing or sparingly of the bread of life. We mean by this a knowledge of the inner man, which we believe transcends dense matter and survives death, and hence of his destiny and true goals of conduct. This task falls properly and inevitably into the hands of the "new" psychologists, and of esotericists with scientific training. As surely as the sun rises, this type of research will dominate the future of mankind-if so an earth-future exists for us. And to return to the article just foregoing, we welcome it as an essai in the spirit of this future.

--- M.L.

THE DISAPPEARANCE OF
OLIVER LERCH

--o--

Fr. Victor Nold, of Montpelier, Ohio, sends us one of the most apalling newspaper items on record - or so at least it seems to this writer. It comes from the Montpelier Leader-Enterprise, of recent date, but originally appeared in an Indiana newspaper in 1904. Fr. V.N. writes:

> "Sorry I can't supply more details, but this took place many years ago. However, it actually happened, as one of my friends at one time lived neighbor to the brother of the man who disappeared, and who later moved to this vicinity and vouched for the story."

The clip runs to a full column, so that we are obliged to summarize. The man who disappeared was named Oliver M. Lerch, and lived on his parents' farm four miles from South Bend. On the night of Dec.24,1889, a party of about 20 farmers, with their wives and children, gathered at the home of Bradley J. Lerch to celebrate Christmas Eve. At 10-30 o'clock Oliver Lerch was told by his father to take a bucket and fill it at the well, about 75 yards from the house, down the slope and to the rear. A heavy snow had been falling, but it had cleared off and the moon was out.

About five minutes after Lerch had started for the well, persons in the farmhouse heard him cry for help. The men and some of the women ran out of the house to the rear but could see nothing of young Oliver. But they heard him call for help several times, and the voice sounded up in the air. The elder Lerch shouted, "Oliver, where are you?" Oliver's voice, apparently about 100 feet above them, cried , "They've got me." The uncanny nature of the whole thing caused a panic among the farmers and many of them ran back to the house, but his father and three others stood their ground, and some of the others returned. For an hour they shouted to Oliver and heard him reply, but each time the replies were fainter, not as if Oliver were growing weaker, but as if he were gradually being taken farther away.

His cries ended at 11:35, and from that time until the printing of the account in 1904 nothing was heard of him, nor has there been any later information. His footprints in the clean snow ended about 75 feet from his home, and the bucket was lying there. Many theories and speculations were advanced, including that of a "flying monster" and a raid by a "half-dozen eagles". The newspaper account, reprinted by the Leader-Enterprise, appeared 15 years after the event. (Whether earlier accounts appeared in print is not stated, but it seems likely that any newspapers in South Bend or vicinity, in 1889, would have carried the story).

Frater Nold inquires whether we care to comment on this or offer a possible explanation. Perhaps if we knew the explanation, we would not want to set it down. Assuming the correctness of the facts, we may note that the unfortunate Oliver was apparently held in the air, not far overhead, for an hour, and his cries did not seem to indicate that he

was being injured. We can probably dismiss the flying monster and the eagles without further comment. The ending of the foot-prints and the clean snow round-about are sufficient evidence that he was not carried off by any persons or animals moving on the surface of the earth, nor was he kidnapped by any earth-built plane or dirigible, in 1889. But this was the work of intelligent beings, and it makes us think of a raiding craft overhead, out for specimens maybe, and of nets that swing down and entangle and draw up their prey. It makes us think, inevitably, of the theory or guess of Charles Fort, that we are being hunted for, whether for science or sport or curiosity the Gods alone know. We think, too, of mass disappearances, of the crews of ships. And it is easy to believe that for every case of individual disappearance reported publicly, there may be scores or hundreds we never hear of ... The land area of the earth is some 57½ million square miles, the total area about 197 million, the population more than two billion - a sizable hunting ground.

No need for marauders to land in Trafalgar Square or Central Park, if they do not court notoriety. That any of us has the remotest notion of a millionth of one percent of what goes on, or may go on, on this planetary speck, is sheer childishness - as is, very likely, most of our gabble about natural laws and scientific facts . . . Nevertheless, some few things we learn, and if the grewsome tale of Oliver Lerch stood alone in its kind, we would pay it little heed.

But it does not, fratres et sorores! It does <u>not</u>!

* * * * *

For your Convenience-

We list here specific sex references in Oahspe, given by books and paragraphs rather than by pages, to suit those who do not have the late uniform edition. We are indebted for them to Mr B.F.Greenlee (2322 Moerlein Ave., Cincinnati 19, Ohio).

Book of Wars Against Jehovih, Ch. LI Para. 13

Book of the Arc of Bon, Ch. 14, para. 39, 40

Book of Saphah, Tablet of Biene, para. 23

"The last reference" writes Mr Greenlee, "seems to me to refer to perversions, but I make no pretense of being an expert ... You may count upon my collaboration, as I have a keen interest in the subjects covered in your excellent periodicals ... Mr D. and I agree with you that it is of great importance to spread the truth about psychism, in the interest of universal welfare."

Elizabeth Sharpe:
The Tantric Doctrine of
Immaculate Conception.

"Men and women have gained, thru many years of evolution, the art of reproduction of themselves thru the lowest of all centers, that of the earth (muladhara). But there are many higher centers, where reproduction can and does occur, if the affinity is sufficiently pure and powerful.

Woman, for this special reason, has been held sacred in all religions.

She has even conceived in the highest center for mankind; in the womb in her forehead. (The exact spot is known only to the initiate. In I Cor. 11-10, it is said that the woman ought to have power- i.e., a covering- on her head because of the Angels). In moments of highest spiritual ecstasy: at that time super-woman, if she desires motherhood, attracts by a certain fragrance, Pure Spirit . . . The one in the forehead is the highest Yoni of all. Only the Saviours of the world are conceived here: and tho born in the usual way, there are subtle differences in the manner of their birth."

In the Aphorism we read: "In the pericarp of the thousand petalled lotus of the brain, in the moon of the Yogis, there lies the place from which the Divinity incarnates." Again: "In the thousand-petalled lotus where the sixteenth part of the moon shines in the pericarp, is the sacred spot from whence flows the nectar of the virgin. . . The sixteenth part, when Time stands still, is when and where Divinity incarnates. The secret of the immaculate conception is here. Let him hear who has ears to hear. . . That radiant substance is in the midst of five sheaths, distinct from the five sheaths of the body; above the body. He who has ears to hear, let him hear. . . In the forehead in the form of light; in the half-moon above: in the quarter is That. In the city of Brahmin in the small lotus-house: the small ether: in That, the fragrant substance.

- - - Elizabeth Sharpe

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(The Tantras are composed in the form of dialogues between the Deity Shiva and his wife, Durga. The philosophy, liturgy and ritual of believers in the Tantra is called Shaktism, or Saktism: it exalts the generative energy of the universe as a female principle, or under the female aspect, personified as Durga or other female Deity. The Tantric schools have separated into Paths of the Right and Left, and debased forms of Tantric magic have brought the word into bad repute in the West.
The subject does not seem to be a profitable one, but it has become involved with aspects of "sex-magic", and it may be useful to make this short foregoing statement. M.L.)

A trance communication received thru Mark P., at San Diego, evening of Dec. 15,1946. Present Mark P., Dr. Cozman, Meade L., 3 others (2 m., 1 f.). The Communicator stated that he came from a meeting of Adepti and Initiates being held "North of Lhasa." The excarnate Adepti, of whom he was one, were from levels "far above the astral" and attended the meeting in materialized bodies. The gathering was in a great cavern. The conversation with this Communicator lasted more than a half hour, and seems to us of sufficient interest to justify a summary.

It should be pointed out that the somewhat technical philosophic discussion was quite outside the mental resources of the medium, who tho gifted in artistic and psychic abilities is without philosophic training. The personality of "Lo Sun Yat" was fully integrated and impressive, his language precise and often filled with beauty: there is no apparent reason to identify him with the mentality of any of the sitters. "Q" indicates that some question was put which elicited the statement following it.

(Q) Yes, the higher planes were also worlds of physical objects, many of them duplicates of those of our world here, but composed of greatly attenuated forms of matter.

(Q) Yes, the objects of his plane were subject to the will; they could be made to appear and disappear. But people of that plane did not pay much attention to this pseudo-objective world: the attention was turned inward to the world of thought.

This mental control of objects was theoretically possible on all planes of consciousness, since objects did not have an independent existence.

(Q) Concerning the ding-an-sich or "thing-in-itself" - it did not exist. All objects were mental constructs.

(Q) Such constructs were the joint product of the percipient and the cosmic mind.

If the Communicator was rightly understood, he took the position that the ding-an-sich might be said to exist, if it were conceived as the cosmic productive energy operating thru individualized foci of consciousness. But the Kantian position on this was said to be in error: the position of Berkeleyan idealism was more nearly correct: Esse = percipi. The qualities of objects (appearances) and the ding-an-sich were both mental constructs., but the latter existed only as inference or belief.

The C. asserted there was no debate about this on his plane; that they pursued knowledge continually but did not argue about anything . . . He asserted that the higher consciousness could be attained while living in the dense body. Each incarnation should improve the mentality until the evolving personality reached Devachan.

(Q) Beyond Devachan? The sense of I but not of I am. Awareness was not lost, but sense of individuation was lost. The C. did not believe in ultimate absorption of the individual by the cosmic life-yet all sense of separateness was lost.

"In youth while the fires of life burn fiercely in the body it is wrong to deny them expression, when the flame is swift and keen. But the end and high objective of life, evolution, is knowledge - more and more knowledge eternally . . . Fools believe that by dying from your plane they escape from matter into spirit. But there is no escape from matter,on any plane, in all the worlds - tho it becomes most tenuous in form and strange in properties."

"The doctrine of the High Self is true - and of the lower self also. But beware that this be not taken to mean a real division of the unitary Self, which is ONE eternally (shall I say eternally? It is a word like "forever" which has no meaning - a time word - a counter of speech) . . .

(Q) Yes, it is right to invoke the High Self - but why not reverse the process?"

(M.L. "Your words are cloudy").

"Well I know my words are cloudy. The virtue of the invocation of the High Self lies in the fact that it is a subtle and powerful form of suggestion - self suggestion. In response to it, the Unitary Self unfolds. Secretive and cunning beyond words is the High Self, or the self-beyond-awareness. All the powers of man on all the planes are enfolded in the self, here and now, in your earth life" . . .

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We make note, for what it may be worth, that all the Mark P. communicators, so far, who display a high level of mentality, speak of reincarnation casually and as a familiar fact. Those on lower astral levels usually admit ignorance.

Whatever one's personal attitude toward seance communications, Lo Sun Yat and his compeers certainly redeem them from the charge of being only "ethico-religious-twaddle" (to quote Professor Broad)-or the half-wit utterances of wandering doubles, shells and phantoms ... "Lo Sun Yat" could not expound and defend in detail his philosophic thesis, but we think his few words worthy of profound reflection ... It is a pity that the personal means of this writer will not permit the employment of a competent stenographer, or use of voice recording apparatus, in special instances of this type...The Guide Control "Lingford" gave communications of much interest at this seance,and promised a truly novel contribution in the near future...And the "famous" pigmy was there: we cannot resist quoting him in closing.He sways and bounces and beats his imaginary drum,overflowing with primitive life."Yes,have good time, good time,but learn new thing.Have teacher now,learn new thing.Life not all hunt,eat,have women.No! Life mean learn,mean grow up.Teacher say I little man,no need stay little.Learn!Grow up!Learn new thing now.What matter with boy? I come here,no meeting! Two,three time.Well,goodbye!"

OBSESSION OF FATHER SURIN

(Selections from a letter of Father S., to Father D'Attichy of Rennes: published in Histoire des Diables de Loudun, and dated May 3, 1635).

There is scarcely anyone to whom I relate my adventures save your Reverence ... and I would say more to you if you were more discreet. I have entered into combat with four demons, among the most powerful in hell: I, whose infirmities you know well. These combats have been so violent and frequent that exorcism has been the least of the fields of war . . . For three and a half months I have never been without a devil near me and active. The devil passes from the body of the possessed person (after exorcism) and coming into mine overthrows me, possessing me like a demoniac. This spirit unites with mine without taking from me either the intelligence or freedom of my soul, while nevertheless making as it were, a second me of itself, as if I had two souls, one of which is dispossessed of the body and holds apart, looking at the one which has come in. The two spirits fight in a field which is the body . . . yet this alien soul seems also to be mine. It is as if I had two souls. I feel as if the cries that come from my mouth come equally from these two souls . . . When one of my souls wants to make the sign of the Cross, the other seizes my finger between my teeth and bites me with rage ... When I wish to speak my words are stopped: at Mass I am stopped short too; at table I cannot put a piece of food in my mouth, and at Confession I suddenly forget my sins. I feel the devil come and go in me as if in his own house. It is not only one demon: there are ordinarily two of them. One is Leviathan, who is opposed to the Holy Ghost. He is the third of the Trinity of Hell, which is Lucifer, Beelzebub, and Leviathan. He is the chief of the whole band of our demons, and has the superintendence of this whole business ... I do not want your Reverence to make my letter public, if you please.

I am, etc.

(Jean-Joseph Surin).

This condition lasted some 20 years, getting so bad that at one time the Devil threw Father Surin out of the window, breaking his leg. Nevertheless the persecution came to a natural end and the pious Jesuit died in possession of his faculties. We cite the case because of the remarkably clear description of the mental state, of a divided personality and bilocation in space.

Now, this writer works frequently with the medium and sensitive Mark P., who passes easily under control. Mark P. is nearly always conscious of standing beside his body, and can usually hear much of what the control is saying thru the vocal organs of that body. But if the Control were himself mentally

FATHER SURIN (contd.) disordered, and if the medium resisted his possessing of the body, it seems probable that the conditions resulting would resemble those described by Father Surin . . . And as is well-known, in Wickland's work the use of static electricity replaces the exorcism (and more effectively), and the dispossessed spirit enters the body of the medium, Mrs Wickland, where it can be reasoned with; that is, it becomes the Control of the Medium. It is likely that a sense of bilocation would arise wherever the personality opposed the nivading spirit, but was temporarily ousted from control of the body.

The "dissociation", in short, is not to be understood as a disintegration of the psyche of the subject. If our almost-helpless psychiatrists could be induced to treat certain types of insanity as if spirit obsession were a known fact, as a working hypothesis where no causitively related trauma is known, an immense amount of human distress might be alleviated.

The treatment of the insane has improved since the Middle Ages only in that it is now more humane, but otherwise hardly at all. There may be individual psychiatrists who make use of the knowledge derived from the seance room, but I have never personally encountered one of these gentlemen. The reader is referred to replies to inquiries addressed to mental institutions of California by Clarkson Dye, reported in Round Robin of October last.

--- M. L.

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We would appreciate it if Readers of Flying Roll and Round Robin would send in clips of extraordinary happenings. In external Nature and in human minds as well, remarkable things are taking place. We cannot reprint such reports in full, but would like to list them with a few explanatory words in each case. It is only by their accumulation and repeated impact that most of us are awakened from our egocentric dream - and indeed there are a multitude of dreamers who desire no awakening. But it seems better to us to prepare the mind gradually for great events; better even to feel the apprehension, than to be utterly demoralized by the unexpected.

* * * * *

Ah, what avails the classic bent,
And what the cultured word,
Against the undoctored incident
That actually occurred?

.....Kipling

A LIVING GHOST PROPHET

Prof. S. G. Soal's famous "living ghost" case has recently been revived by LIGHT, the English Psychic Magazine, and by Robert Musel, UP London correspondent as one of the six most amazing cases in the files of the English SPR. It is a case that well illustrates the problems that students of illuminism face.

In a seance that took place on Jan 7,1922, the voice of Gordon Davis came through the lips of the medium, Mrs Blanche Cooper, and spoke to Prof. Soal. Davis identified himself as Soal's old school friend at Rochford between 1898 and 1901, recalled school incidents, their last conversation about the cadet guard and stated that his only worry now was his wife and child. Prof.Soal recalled all the references made,and also that he had lost contact with Davis soon after leaving school,and that he had heard vaguely that Davis was killed in the first World War.

The voice of Davis trailed away. Then the medium spoke in her normal voice: "I've lost him. But I can see a tunnel, a house with a tunnel,and a room with seascapes on the walls. There is a bird on the piano, and odd brass candlesticks on a shelf, and some large vases with funny tops and saucers. There are mirrors on the walls, and seascapes beautiful with mountains and the sea . . ."

Prof. Soal made a record of the seance, with affidavits from other members of the circle. He planned to present his material to Davis' widow. Three years later -- in 1925 -- he was astonished to find that Davis was still alive. Taking his report, Prof. Soal called on Davis, a prosperous real estate operator, and told him about the seance three years before.

Davis was puzzled. His diary revealed that on Jan.7th, the day of the seance, he had been busy renting houses to his customers. Davis had no knowledge or interest in occultism or psychic phenomena. Yet the medium had spoken of matters known only to the two of them.

Prof. Soal recalled that the word "harpoon" had been mentioned during the seance, and Davis replied that it referred to a study of his he thought no one knew about. And the room -- Prof. Soal suddenly realized that the room was the one that had been described years before -- the seascapes, the brass candlesticks, the bird on the piano, the large vases, and there was a tunnel outside the house.

The room was the same. Every detail was as decsribed long ago. Yet Davis had only moved to this house one week before Prof.Soal's visit.

In this truly puzzling case we have the intelligence of a living man, who at the time is engaged in his daily work, appearing at a seance. Then follows a pre-vision of his future home in exact detail -- a home that he was not to know for three years. All of the mysteries of time and space, our inner nature and our destiny, are here embodied in one great enigma. What is the answer.

--Vincent H.Gaddis

Mendocino County Phenomena

The FR Editor has received from Mr Edward John of San Francisco, additional data and photographs concerning the phenomena reported by him from Mendocino County, Calif (v. Round Robin, Jan., 1947).

In answer to inquiry Mr John says flatly "The experiences were real and positively no dream effects at all. At first I thought the neighbors were playing tricks. The Indian was a Cherokee chief in full ceremonial dress with feather head-dress, knife at belt, quiver with arrows, a smoking pipe two feet long, beaded webs of wampum, a small stone hatchet, and brown deerskin pants with loose coat of the same, with fringes . . . The tree nymph was five feet 4" tall, blonde skin, walnut colored hair, red lips. She was stark naked, and as she was only a foot or so away from me I could see there was not the slightest trace of body hair; her body was smooth as a marble statue. Her voice was silvery and about twice as high in pitch (as a human voice), but very musical. She was very apt in telepathy and could talk to me either way. The strange part is that I took her and others like her as a matter of course and was not surprised at all."

The photographs show faces and partial forms in a tangle of undergrowth and tree boughs and are difficult to evaluate. Altho Mr John protests strongly that he is "only average in clairvoyance" and has to "concentrate steadily for some time" before he can use that power, he also refers to other persons who accompanied him into the area but were unable to see the forms. This is not always the case, however, and other visitors apparently see them without difficulty. The phenomena are said to be very diversified, of an "Elemental Type", and on the whole threatening and very dangerous. Mr John's reports as a whole seem to have received credence from psychic research workers in the San Francisco area.

Inquiry was made of the Tibetan control Lo Sun Yat; in reply he stated that he had no firsthand knowledge of this particular matter, but that certain time-space conditions sometimes arose, in which such phenomena actually occurred. The relationship between the levels of etheric and dense matter (he stated in substance) is not fixed; it is as if the distance between the two planes fluctuated, and at times (and places) the two interpenetrate and blend. Then the Beings of the etheric levels become perceptible to ordinary vision (evidently not quite the same thing as materialization). Mr John's lack of surprise and matter-of-fact acceptance of most of the happenings, which now seems puzzling to him, is of course a fairly familar phenomenon. It probably argues a prior knowledge, subconsciously retained. Explorers by "astral projection" often find themselves amid scenes where the sense of deja vu is very strong, and the newly "dead" are said to enter, very often, regions long familiar to them thru sleep-time excursions.

In connection with the statements of Lo Sun Yat: this writer is told that very similar statements occur in the writings of H.P.B., tho in a casual and obscure way. H.P.B. also asserted that one of these periods of close contact between the planes would occur toward the end

Mendocino Phenomena contd.

of this century, and that the dissemination of occult knowledge was necessary, as a means of preparation for it. This jibes well with the opinion of those who anticipate (not without apprehension), a "lowering of the threshold" of normal consciousness to the levels of etheric and astral perception. It is also held (v.Gerald Heard on this point) that such supernormal perceptions were once normal to the race. Further, periods of increased sensitivity and inter-plane rapport are matters of historical record (the mid-19th century, for example): the religious manias and numerous related waves of psychical phenomena thruout the Middle Ages point in the same direction.

This matter has a two-fold aspect. Illuminists will do well to consider that a day of enlightenment is close upon us, and for millions has already dawned. For this reason, education of the masses in elementary psychic facts is an imperative and desperate need. We should also consider the possibility that this enlightenment, this new knowledge and rapport between the two sides of life, may not be permanent or even long-enduring. All turns upon the question, whether mankind can accept, and profit, and integrate, and preserve values -- with respect to the coming revelations of our own illumined perceptions. Already the race has possessed and lost this knowledge, both in fullness and in a thousand shifting gleams. Our own duty, however, seems to be what lies immediately at hand, thru conscious and intelligent cooperation with the Time-Spirit.

The phenomena reported by Mr John may easily be visible without the use of clairvoyance as that term is usually employed, yet at the same time not visible to everyone without exception. Their true interest, of course, is in the wide implications and the way in which they jibe with esoteric teachings and historic facts. We are assuming, in all this, the essential correctness of Mr John's account (as at present seems justifiable); and it is not necessary to elaborate, for FR readers, on the significance of such facts. We have been informed that there are other areas similar to this one in Mendocino County, and would be glad to have authentic information.

Our reference to statements by Blavatsky comes from C.Q.Wesner, B.TH., Librarian of the Theosophical University at Covina, Calif. Tho not himself a member of the T.S., the present writer points out that the liberal-minded scholars of the Society, in its various centers of learning, play a role in which our learned world is almost criminally negligent; they are able to approach the res clandestinae, the night-side of Nature, with minds that are not only critical, but receptive and well informed.

* * * * * *

Dr. Van Uchelen writes - "U have a little bone to pick with the article 'Drugs and Supernormal States' in Alpa I (March). I feel that a warning should be voiced that such practises are exceedingly unwise to follow, unless under superior guidance. Such procedures were practised in ancient times and rituals, but only under strict supervision. It is positively dangerous to indulge casually in such experiments. Neither am I in favor of the artificial stimulants used at times at Duke University, if I am rightly so informed. The desired qualities should be brought about by evolution and careful training alone ... The last issue of FR is as interesting as the foregoing ones: I hope you will be able to keep up the good work."

---J.Croiset van Uchelen.

(The point is of course well taken. The Editor happens to know Mr Vincent Gaddis, author of the article referred to, consistently warns inquirers against experimenting with drugs, and FR is glad to repeat and to emphasize this advice. .... Dr. Vam Uchelen is an M.D. and Ph.D., a writer and specialist in laboratory research, and resides at 2316 No.Beachwood Dr. Hollywood 28, Calif.)

Mrs I. T. P. Oakland. "I wish the idea you carry out in Flying Roll and RR could be used in some kind of group activity. I mean, taking what seems the best from all lines of occult thought and not getting into a groove with any one group. Your publications fill a real need."

(We realize that ecclecticism may become merely an aimless wandering or a hodgepodge of inconsistent ideas; whether it can be made profitable depends wholly on the individual concerned. Nevertheless we hold to it as an ideal, since the truth is always larger than any particular concept of it.... A number of FR and RR readers are now studying the HUNA; those interested should address Mr Max Long (702 N.Cherokee Ave., Los Angeles 37, Calif.). Perhaps other problems might also be attacked on a cooperative basis. It is one of the ideals of FR, to make personal contacts possible).

There are time, men, and events about which history alone can record the final judgments; contemporaries and individual observers must only write what they have seen and heard. The very truth demands it.

--- Titus Livius

- AND THEY SCOFFED AT KAREETA -

Not long ago, in the pages of Round Robin, the FR editor reported the appearance of a mysterious craft of some kind, over San Diego, on the night of the meteor shower. Despite the large number of observers, the report was received with incredulity and mild derision. But material collated by Vincent Gaddis, shortly to appear in a national magazine, listsb23 cases of strange sky visitors or appearances, over West Virginia, New Jersey, New York, Sweden, Norway, Finland, Brazil, Texas, Washington (State), London, Cape Race, Transylvania, Ilinois, North Carolina, Central California.

There have been "planes", tubular objects, 'fiery monsters' that 'screamed thru the air', kite-like objects, bird-like objects. But the article must be read to be appreciated. Charles Fort also reported bird-like craft similar to the San Diego object. The existence and strange character of this latter were well verified, and students of borderland data should familiarize themselves with these other similar facts, before rejecting the Round Robin report too hastily.

..... M. L.

Dec.14,1946

Approval - and our thanks -

Dear FR Editor:

Time slips away as if on the wings of a B-29 . . . but I'm glad to send along my contribution of $10. at this time. If you are willing to take on the task of the FR and RR, the least the rest of us can do is to help with financial support.

The FR gets better right along. The article re Occult secrecies is very timely and one of the best to appear yet. Some of the instances I know concerning this matter border on the comic. A lecturer had just concluded a discourse on the chakras, when he was asked by a lady for the location of the solar plexus. I thought he was going to throw a fit. Finally he said such information was dangerous and could only be given to those who were qualified. . . Another example is the commercial occult organization which passes out to its students as deep dark occult knowledge certain geological facts well known to geologists and mining engineers for decades . . .

AMORC

In reviewing recent developments in electronics I ran across some astounding analogies between Radar and Thought Projection . . . I'll put them on paper and send them along .

With good wishes,

R.A.W. (Blue Island, Ill.)

Fratres et Sorores:

With this 4th issue of Flying Roll we come to the end of the first volume, and also to the beginning of a new calendar year.

This publication is sustained in large part by your voluntary contributions, and pays financial profit to no one. You donate your money and the articles you write, as the Editor does with his time and work.

Why do we all do this? At first thought we say only that it is our interest in occult studies. But that, I believe, does not go deep enough. This interest is much more than idle curiosity; it has a far deeper motivation. We have the feeling, whether reasoned or instinctive, that we are here exploring facts of profound significance to human life and knowledge.

The supreme objective of human effort is, or should be, to set man free from bondage to ignorance, and from the intolerance and selfishness which ignorance breeds. But no man can give what he does not possess, nor set free the minds of others until he has first in some measure freed his own. So each of us must study and learn and unlearn, and grow upward continually. Our motto might be "Walk not in your own shadow, turn not your back upon the Light."

"Do as thou wilt" is also a valid occult maxim, for it is the law of human freedom. It does not conflict with what has just been said. You are free to thrust your hand into fire if you wish, but it is only ignorance and folly to do so. In the honest search for truth, servient to no dogma, is the true spirit of science, philosophy, and religion. And also it is written, "The Abyss lies behind;" and if we go not forward and upward we shall fall therein, for it is the Law that no man nor any thing can remain fixed in its own place.

Knowledge, and freedom, and right service are not gifts of Nature, but the attainments of those who consciously strive for them. Enlightened self-interest and the welfare of others are identical aims.

* * * *

Letter Received -----

To the Editor of Flying Roll:

It seems to me that the SVV might perhaps be extended in a useful way. There is a wide-spread feeling (as you know) that there are dark days ahead, either of war, or social disorders, or

some great natural disaster. Various Occult Orders, and other groups also, are making preparation against such events. But I take it that very few SVV members have such affiliations. I think every member should feel a moral obligation to keep the names and addresses of all the others - and also that each should give one or two emergency addresses, through which they could be reached. And each one should be willing to pass along quickly any special information that comes to him. Those of us who have lived in War zones, or through serious disasters, realize the terrible confusion, inability to find friends and relatives and lack of cooperation. Plans made beforehand could have saved much of this. There should be at least three centers, in widely separated parts of the country, thru which names, addresses, information of all kinds could be passed. Some outline scheme for this should be worked out . . . "

--- I.B.Freeman
(pseudonym)

F.R. Editor passes this along to you; if sufficient interest is shown we will print letters concerning the matter, or abstracts of them, especially if they contain practical details and suggestions. There is considerable good sense in the proposal, tho the majority will perhaps consider it far-fetched. We have advocated this for some time, so far as family groups are concerned, and it is possible that the SVV might help in extending the idea.

Finally, and with reference to the donations that keep Flying Roll going - we do not solicit these, but we remind you that as it now stands a few are carrying a burden which should be distributed more widely. We are glad to sell single copies, at their modest price, to the 'right' people everyhwere - but those who can help and want to should translate their good will into action. We express our thanks and those of our readers, to the scholarly and competent writers who assist us without compensation. It speaks well for both F.R. and R.R. that they are willing to do this. And we appreciate many letters of approval and interest, some of them from very remote parts of the world. We need these just as truly as we need financial support, since the F.R. is literally, not in name only, a coooperative enterprise.

- Lux in Extensio -

Dr. Fodor objects -

Articles by F.G.H. in Round Robin, predicting an ' Atomic War ' in 1960 (plus or minus) are rated as very objectionable by Dr. Nandor Fodor, distinguished psychiatrist and psycho-analyst. In a letter to appear in Round Robin for February, he advises Fr. F.G.H. to "investigate the motives of his unconscious fantasies of aggression" against the whole world. F.G.H., in short, is said to be suffering from mundicidal fantasy, which "differs from homocidal fantasy only in degree." And Dr. Fodor ends with an exhortation to the Editor of RR and FR to stand firmly on the psychiatric barricades of the nation and halt the mundicide in his tracks.

The issue raised is a serious one, of ethics and public policy, even in so small a publication. Does it solve the problem to assume that the prophet is a pathological case, hence that his prediction is wrong, hence that it should not be published? Or to reflect that foreknowledge certainly exists in some cases, that the prophet may be right, and his predictions be made known? Can you separate the question of social effects of predictions of disaster, from the question of their correctness or wrongness? On what basis would you, as an editor, come to a decision? Suppose it were a case provable to scientists - an asteroid collision, say! What about publicising that information?

The FR Editor would like to have his readers' opinions.

In extenuation of FGH., his misdeeds, probably we should say that his prediction was given in response to our direct request. He had made reference to a "coming destruction" and we asked him to elucidate - which lightens his responsibility and increases our own.

* * * *

The etheric double is physical and mortal as the body body is. One might call it a body of electricity, for it is a system of electro-magnetic stresses meshing the cells of the dense body and transmitting to them the vital force . . . When breath ceases the soul enters this body and remains in it in an unconscious condition, up to three days.

If it awakens while in the etheric double, the "ghost will walk". We should not, therefore, try to get into immediate communication with a departed soul. Our "modern thought" places adults in the same position with relation to the mysteries of death, that children endure with regard to the mysteries of birth. There is a conspiracy of silence which confuses the issue.

From Through the Gates of Death. Dion Fortune. Pas.